



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. IX.

FROM THE MISSIONARY HERALD.

### SANDWICH ISLANDS.

JOURNAL OF MESSRS. RICHARDS AND STEWART AT LAHINAH.

(Continued from page 614.)

#### Arrival of the King.

On Monday, June 23, 1824, Messrs. R. and S. observed the king's brig approaching the island, and, with many others they went to the landing place to receive him.

He landed in a small boat, accompanied by a single chief, and saluted us in the most polite and friendly manner. After embracing his queen and the princess, he took one under each arm, and hastened up the beach. The parting of the mother and son, when we left Honoruru, had interested us so much, that we felt desirous of witnessing their first interview, after a month's separation. According to their custom, the chiefs had assembled, and were formally seated on their mats, in a large circle before the tent of *Keopuolani*, waiting the approach of their monarch. He entered the circle opposite to his mother, and where *Wahine-Pio*, the sister of *Krimokoo*, and mother of his youngest queen, was seated. He dropped on one knee to salute her, on which she burst into tears, and springing from her mat, led him to that of his mother. He knelt before her, gazed silently on her face for a moment, then pressed her to his bosom, and placing a hand on each cheek, kissed her twice in the most tender manner. The whole scene was really affecting; we scarce ever witnessed an exhibition of natural affection, where the feelings were apparently more lively and sincere. The king is a fine looking man, and very graceful in his manners; and while gazing on him, the old lady's heart seemed to float in her eyes, and every feature "told a mother's joy."

The king took possession of his mother's tent, and, according to his general custom, spent a great part of the night in drunken revelries with his attendants. The next morning the missionaries repaired to the place, for the purpose of attending prayers; but *Keopuolani* and her attendants were not there, *Riho-riho* and his followers lay sleeping on the ground. Of course, they were disappointed in the object of their visit. In the evening, however, they determined to repeat it. As they approached, they heard the noise of mirth, but determined to enter the circle.

We found it composed principally of the followers of the king, and rejoiced in not seeing any of our particular friends in the numbers present. *Riho-riho* himself was asleep.

#### A Sandwich-Island Mother.

*Taua*, the private chaplain of the queen, quickly approached us, and said he had been sent to wait our arrival, and to inform us that *Keopuolani* would attend prayers at the residence of her daughter, to which she had removed. This was indeed a joyful message to us, and our satisfaction was greatly increased, on entering the *ranai* of the princess, to find the whole of our old number assembled, even to *Kekananohi*, the young queen. Never can we forget the appearance of *Keopuolani*. The countenance and manner of no pious American mother could have manifested more real anguish of spirit, in witnessing the dissipation of a beloved son, than hers did. As we approached, her eyes filled with tears, and with a voice almost inarticulate from emotions ready to overpower her, she lifted her hand, and pointing to the scene of intemperance and debauchery, exclaimed, "*pupuka! pupuka!*" "Shameful! shameful!" and throwing herself backward with a convulsive sob, she hid her face and her tears in a package of *tapa*, against which she was reclining. Our hearts were deeply touched, and our spirits at once assumed an elasticity, which caused them to rise to a height proportionable to the depression under which they had labored. With an excitement of hope never known before, we commenced the evening sacrifice. *Taua* seemed to partake deeply in our feelings, and exercised a spirit of prayer, that would have elevated hearts far more insensible than ours were at the time. Whilst he most affectionately presented the queen herself before the throne of God, and fervently besought the out-pourings of the Holy Spirit on her, we could scarce resist the belief, that the strong principles of moral rectitude, which she had uniformly manifested, and which were then so strikingly displayed, were but the dawning of that light, which would securely guide her immortal spirit to the realms of everlasting day: and touched with sympathy for a fellow-child of God, we were constrained to mingle our tears with those of the afflicted parent, whilst he proceeded most humbly and importunately to supplicate the forgiveness, reformation, and eternal redemption of her son. Before bidding her good night, she earnestly begged us to pray for the king, and on our replying that she must also pray for him, she said she constantly did, but that they both needed our prayers.

We afterwards learned, that, early in the morning, she had reproved the king for his habits of dissipation, warned him of the temporal and eternal consequences of them, and finding that he disregarded her advice, withdrew to the house of



her daughter, where she was joined by all the chiefs, except those he had brought with him.

*Thursday, 26th.* This morning Keopuolani sent word to the king, that unless he reformed "*he would die and go to the fire,*" which had such an effect, that he has ceased to indulge to excess, and has commenced a course of medicine, his usual practice when his better thoughts and resolutions gain a triumph over the power of temptation.

#### *Manner of presenting a Tax.*

*Monday, 30.* Reached the beach, this evening just in time to witness a novel and interesting sight—the presentation to the king of a tax levied on a district on the windward side of the island. It consisted of a procession of not less than 150 persons led by the headman, or overseer of the district. They were all neatly dressed in new tapa, and walked in single file, the first 20 men bearing each a baked pig, or dog, neatly and ingeniously wrapped in and ornamented with green leaves. These were followed by fifty others, bearing 30 immense calabashes of *poi*, 20 of which were suspended each on a long pole, and carried by two men, and 10 others on the shoulders of the same number of men. Then came females to the number of 70, or 80, each bearing on her shoulder a large package of tapa, or native cloth. The whole was deposited in front of the royal tent, and the company, with hundreds who followed them, seated themselves in a circle, at a respectful distance, apparently with the expectation, that the king would present himself.

In the course of half an hour he left his tent, and paced the large mat in front of it for 15 or 20 minutes. He appeared with dignity, and we could not but remark the similarity of his air and whole appearance to that of persons of high rank in our own country, whom we have seen exhibit themselves in the same manner to gratify the curiosity of the populace. He took not the least notice of the throng, and conversed with us as if there had been no persons present but ourselves.

*July 1.* Witnessed another triumph of the respect and attachment which the chiefs feel for the new system over former habits of folly and dissipation. On going to prayers, found the whole court, with an immense crowd of common people, assembled at a dance. The collection was altogether the most numerous and noisy of any we had seen. The dancers were all females, 18 in number, the musicians 7 men. They continued to dance some minutes after we entered the circle, but when the usual period for prayers arrived, notwithstanding a manifest and most eager desire of the multitude for the continuance of the amusement, *Tha me-ha ma-ru* beckoned to one of us to proceed to the *ranai* of the Princess, and taking the arm of the other was the first to break up the circle and put an end to the dance. She was immediately followed by all the principal personages, the three other queens, the king, princess, and chiefs, and by many of the natives. We seldom have so great attention as was given to the religious exercises that followed.

On the 4th of July, Messrs. R. and S. had the pleasure of greeting Mr. Ellis, who was on his way to Owhyhee as one of the deputation for exploring that island.

#### *Visit to a Sick Child.*

This evening our hearts were made to sigh over

the many sources of wretchedness and sorrow, to which the dwellers in this land of darkness are exposed. We had heard an infant near us cry much during the day, and, on making inquiry, learned that it was sick. After tea, accompanied by the ladies, we went to see it.

The disease was one of the eye; the inside of the lids were protruded on the cheeks, and swollen to the bigness of a pigeons egg, whilst they throbbed almost to bursting with inflammation. The balls of both eyes were entirely hid. This had been the condition of the child for seven days, without an application of any kind, or even the least covering to protect the irritated organ from the light and wind, or from the flies, which, notwithstanding every exertion to prevent it, constantly lit on the almost excoriated surface. The hut of the parents could only be entered by stooping on our hands and knees, and was too small to contain more than two of us at the same time. They had no light, nor an article of any kind necessary to be used in attending to the infant. Their all consisted of the tapas they wore, the mats they slept on, and the calabashes from which they ate and drank. This is by no means a solitary case of suffering that has come to our knowledge.—Within three days of this very time, two other infants have been brought to our yard, in most distressing situations,—one, with a shocking wound on its arm from a cut by a broken bottle, and the other almost expiring with the croup. Both are already in a state of safety; and probably have been rescued from death by the humane and prompt exertions of Betsey Stockton\*, who took them immediately under her care. Indeed we seldom walk out without meeting many, whose appearance of disease and misery is appalling, and some so remediless and disgusting, that we are compelled to close our eyes against a sight that fills us with horror.

On the 5th the King sailed from Lahinah. The next day being the Sabbath, Mr. Ellis conducted religious services in the native language.

#### *Influence of Instruction.*

His afternoon sermon led to a very serious and affecting conversation among the chiefs, on the subject of the eternal destiny of their ancestors and former heathen friends. The fate of the rebel chief, who fought and was slain, at the accession of the present king to the throne, in defence of idolatry and of the taboo system, was particularly adverted to. They questioned, whether he could possibly be in a state of happiness, since he died in the cause of the false gods; and also inquired whether the greater guilt of having worshipped idols, was theirs, or that of their parents who had instructed them to do it. All agreed, however, in saying, that now they had received the true light, if they did not walk in it their guilt would be much more aggravated than that of their forefathers, who had lived and died in heathen darkness.

On our way to attend public worship, we found several persons at work. Mr. Ellis inquired of one, "whether Krimokoo had not given orders to the people not to work on the Sabbath?" He replied, "he has, but I am working secretly, and Krimokoo will not find it out." "That may be,"

\* A coloured woman connected with Mr. Stewart's family, who makes herself highly useful to the mission.



said Mr. E. "but there is a greater than Krimokoo, the only living and true God, who always knows what you are doing, and he can punish you, though Krimokoo may not." "Well" answered the man he will not be angry with me for watering one bed more, and then I will stop." Another, who had ceased to work at a wooden bowl, after speaking to him in the morning, we found with it again, as we were returning home in the evening. On speaking to him a second time, he said "he had been to hear us pray, and thought he might go to work again." We replied, no, and told him he must not work during the whole day. "Not when the sun gets into the sea?" No—not till tomorrow;—on which he, with much good nature said, "well, it is good—let it be so,"—and put away his work.

Much to our joy, Mr. Bingham entered our humble dwelling this afternoon having left the schooner, in which he came from Woahoo, sometime before she anchored, and come ashore in a canoe near the north point. His counsel and experience have been greatly needed, and his visit is peculiarly acceptable at this time.

#### *Removal to the Missionary Houses.*

Aug. 7. Mr. Stewart having recovered from an illness, with which he has been afflicted, and the necessary preparations being completed, we this day removed to the beach, and consecrated, by prayers and praise, the first missionary enclosure ever made on Mowee.

#### *Notice of Keopuolani.*

16. Keopuolani made us a most interesting visit this morning. She more than ever excited our admiration by her mildness and propriety of behavior, and by her unaffected, meek, yet truly dignified manners. The further developement of her moral principles and character made in a conversation with Mr. Bingham, on the conduct of William Kamohoula, [Kummoolah,] was most gratifying. It appears that when she first heard of his secret immoralities, she sent for him, and expressed her astonishment that he should be guilty of such conduct, and advised him in the most friendly and affectionate manner to forsake every evil way. Not long after, hearing again of his wickedness, she gave him a second and more stern reproof still, however only as a kind and watchful friend; but, to use her own language, when "he dared to get drunk, on the sabbath of the Lord, and slandered *my children*, [the missionaries,] I became *hu-hu* [angry, or indignant,] and not only reproved him, but dismissed him entirely from my people."

24th. Thinking it a suitable opportunity to open the chapel for worship, whilst Mr. Bingham and so many of the chiefs are with us, we had the house prepared yesterday, and gave notice that the public services of the Sabbath would be conducted in it. Mr. Bingham accordingly preached a dedication sermon; text "This is none other but the house of God, and this is the gate of heaven."—Seldom have we seen any house filled with a more crowded and interesting audience. The chiefs appeared greatly pleased with the sermon and exercises. May it prove the birthplace of many immortal souls, and an entrance to heaven, through which multitudes shall be added to the ransomed of the Lord. Keopuolani spent the interval between the morning and afternoon service in our enclosure, and dined with us.

FROM THE (LONDON) EVANGELICAL MAGAZINE.

### AFRICAN ISLANDS.

#### MADAGASCAR.

During the past month letters and journals have been received from the missionaries, dated in May and June last, from which it appears that the affairs of the mission are in a very encouraging state. Several more schools have been commenced. By the desire of the king, the three schools at Tananarivou have been thrown into one, under the name of the *Royal College*. This he wishes to be considered as the head seminary, or fountain whence the streams of instruction may flow in every direction throughout his kingdom. About 40 boys, educated in the Royal School, (one of the former three schools above mentioned) have been appointed to manage the schools, lately formed. The number of the schools, including the Royal College, is 14, and that of the children under tuition about 1200. The king takes a lively interest in the schools, and exerts his influence in promoting them. Schools are now in operation in all the four provinces of his kingdom. It is in contemplation to commence many more, as soon as suitable instruments and sufficient supplies of materials can be obtained. "We flatter ourselves (say the brethren) that all who truly feel for the people of Madagascar, plunged as they are into the abyss of ignorance and superstition, and dwelling in the region of the shadow of death, will come forward and assist in the great work in which we are engaged, with the necessary means for the establishment of schools as numerous as possible, that the people of Madagascar may be able to read the word of God in their own language." They add, that the king and people will supply them with every thing for the schools that can be found in the country, but that they must look to England for writing-paper, of which they will require many hundred reams; and slates, of which they will require some thousands, together with slate pencils, besides black lead pencils, penknives, &c. &c.

In May last, the Madagasse Version of Genesis was advanced as far as the twenty-fourth chapter, and those of Exodus, Matthew and Luke, each to the 11th chapter.

The missionaries have obtained from king Radama full liberty to preach the Gospel to the Natives, and their congregations increase in number every Sabbath day.

In a personal interview with the king on the 7th of May, they "explained at large the principles on which the London Missionary Society is founded, and the grand object which its directors and supporters at home, and its missionaries and friends abroad, have in view, viz. to teach all nations to fear God, honour the king, and love their fellow creatures; and to teach all the way to be happy here and hereafter," &c. "His majesty, (add the brethren) after explaining these things to two of his Generals, viz. Princes Ramenataka and Ramananoulouna, who were with him, asked them, 'What good return can we make to these kind people who are so concerned about the welfare of our people and country?'"

### REVIVAL IN CEYLON.

The American Board of Missions, have recently published an account of the wonderful work of Grace, at the Missionary Stations in Ceylon. As the principal facts have already appeared in our paper, we select only the following:—

#### *Miscellaneous Occurrences.*

On the 30th of March last, nearly all the boarding scholars in the mission assembled, to



the number of about 170, at Manepy. *Ninety-two* of these scholars expressed a hope, that they had an interest in the Saviour of sinners, and, with about 30 more, in all more than 120, declared their wish to enter into engagements to be the Lord's.

Another scene of equal interest was witnessed at Panditeripo, nearly a month later. Two youths, belonging to the school, were admitted to the church, in the presence of a large number of natives. Most of the missionaries, and nearly all the native members, were present.—When the members of the church rose to enter into covenant with the two youths just admitted, the people present seemed much surprised to see the number so large: and when, at the close of the services at the communion table, those, who felt an earnest desire to partake of that ordinance, were requested to rise, their surprise must have been greatly increased to see more than *ninety* stand up in the midst of them, and express a willingness to be numbered with the people of the true God.

There was still another interesting scene. It was at the dedication of an ancient church at Oodooville, built originally by the Dutch, and so far repaired by the missionaries, as to be a convenient place of worship. The audience seated within the church, was estimated at 700, and a few were standing around. The American missionaries, the English Wesleyan Methodist missionaries, and Mr. Knight, of the English Church Missionary Society, were there. As these entered the church together, and walked up the aisle, the congregation rose and sung a hymn in the Tamul language, which produced a fine effect. This was followed by an introductory prayer, and an explanatory address to the people founded on the dedicatory prayer of Solomon, by Mr. Meigs. Another hymn in the native language was then sung. The dedicatory prayer was made by Mr. Poor, and was followed by another sacred song in Tamul, composed for the occasion. A sermon was then preached by Mr. Spaulding, and a concluding prayer and short address were made by Dr. Scudder. In this address, Dr. Scudder asked, "Who is willing to renounce idols, and join in worshipping that God, to whom this house is now dedicated?" About *two hundred* immediately rose from their seats.

It ought to be stated, that in this number were included nearly 60 person's who are members of Christian David's congregation in Jaffna, and most of the serious scholars in the Boarding Schools.

The Christian doxology, in the Tamul language, sung to the tune of Old Hundred, closed these services.

#### Summary.

During this very interesting season of special attention to religion, not less than 150 persons,

at all the five stations, manifested more or less concern for their souls. It was, however, with the revival in Ceylon, as it is with revivals in our own land;—a part only of those, whose attention is excited, whose fears are roused, really repent of sin, and believe in Christ.

The number of those, at the several stations, who, in the judgment of Christian charity, gave, in March last, some evidence of a change of heart, are as follows:

At Tillipally,	-	-	-	about 15
At Oodooville,	-	-	-	12
At Manepy,	-	-	-	12
At Panditeripo,	-	-	-	20
At Batticotta,	-	-	-	10

Total, 69

But, as many of these are quite young, as the native character, owing to the operation of various causes, is not remarkable for firmness, and as peculiar temptations and dangers are always present, the missionaries rejoice with much trembling. Still, as the former converts from among the boarding scholars have, in general, sustained a good Christian character, though their age and circumstances were the same, strong hopes may be indulged respecting the subjects of this revival. The churches should remember them at the throne of grace.

Previous to the revival, about *twenty-five* natives were members of the church under the care of the missionaries from this country, most of whom were converted through their instrumentality.

The work of divine grace described in these pages, which is remarkable in the history of missions, seems to have attracted considerable attention among the English residents in Ceylon, as appears from a notice in the Ceylon Gazette, published on the island. The notice was as follows:

"The statement lately published in your paper, coming from most respectable authority, respecting certain religious occurrences said to have taken place in the district of Jaffna, has been much talked of.

"The fact is shortly this. The missionaries aver, that, after laboring among the natives for many years with little effect, they have at length, within these few weeks, had the happiness of seeing a considerable number of them, suddenly as it were, brought to a sense of their danger as sinners, and earnestly seeking salvation from our Lord Jesus Christ."

#### Jaffna, and other places.

The English Wesleyan Missionary Society occupies a station in Jaffna, and the Rev. Christian David, has, as has been already intimated, a congregation of natives, to which he regularly preaches as a minister of the Gospel. This



place has been, for some time, the centre of a Bible Society.

The 24th of February was spent by Messrs. Winslow, Spaulding and Knight, in Jaffna, in going from house to house, exhorting all whom they met to attend to their interests for eternity. They speak of two interesting evening meetings, which seemed more like the conferences of their native land, than any they had before witnessed in Ceylon. Many attended, though principally from Mr. David's congregation, and the Spirit of God seemed to be present. April 13th, Mr. Winslow visited Jaffna again, and found the prospects very encouraging. A number of lads, of Portuguese and Dutch descent, appeared to be earnestly seeking pardon and peace through the merits of the Lord Jesus. Since that time, we have no further intelligence.

Near the close of February, the Rev. C. T. Rhenius, of the Church Missionary Society, from *Palamcottah*, about fifty miles north-easterly from Cape Comorin, on the main, visited Jaffna, on his way to Madras. On the first day of March, there appears to have been a general meeting at Oodooville, at which Mr. Rhenius related many interesting proofs of the power of divine grace on the heathen around his station at Palamcottah, and especially in the seminary of Tamul youths at that place. He hoped that nearly 20 of these youths had, during the year 1823, passed from death unto life. And in one village, he said no less than 20 families had signed their names to a petition for Christian instruction. Mr. Rhenius addressed the meeting on the subject of *brotherly love*, "which," says one of the missionaries of the American Board, "is well understood and felt here."

#### General Remarks.

The revival of religion in Ceylon is another instance, to be added to the thousands which have been witnessed since the days of the apostles, of the success attending missions to the heathen.—Here is success, of the most animating nature;—a success experienced in circumstances like those which exist, or which may be produced, with divine aid, in a greater or less degree, in almost every unevangelized nation.

A number of missionaries take up their abode among an ignorant, degraded, idolatrous multitude, learn their language, and seek every opportunity to inculcate a knowledge of the true God. They preach, hold conversations, and distribute the Scriptures and religious tracts. Among the children they establish schools. Not less than *two thousand* are taught the rudiments of learning, and the simple truths of Christianity. From these, the most promising youths are selected; are received into the families of the missionaries; are supported by benefactors, in this country; are exposed to fewer demoralizing influences than others of their countrymen; and enjoy peculiar opportunities for acquiring knowledge.

Among these Boarding scholars, in number

about 200, the Spirit of God seems chiefly to have operated. The missionaries indulge the hope—varying in degree with respect to different individuals—that more than *one third* of these scholars have become pious.

This is a grand result. And how was it brought about? While the missionaries are all men of finished education, and would be highly respected for their talents and attainments in any society of men, they imitate, in their mode of operating on heathen minds, the great Apostle to the Gentiles, who "determined to know nothing, except Jesus Christ, and him crucified," and preached "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." 1 Cor. ii, 4. No parade was made of human learning. Philosophy had no agency. The grand result was produced by the simple inculcation of religious truth—by the simple means, which are used by all evangelical missionaries, at every missionary station in the world.

If similar causes are in operation among other nations, why may not similar effects be anticipated? They may be anticipated. Human nature is modified only by circumstances, and is every where substantially the same. More laborious exertions, and a longer time, may be necessary in one place, than in another; but, what has been experienced in Ceylon, may occur in any other portion of the heathen world.

Among the liberated slaves in Western Africa, similar effects have been witnessed. Ignorant, degraded, wild men, upon whom the severities of martial law were ineffectual—these have religious instruction enlightened, elevated, tamed; and such transformations of character were wrought upon many, at the same time, and in the same neighborhood. In the Society Islands, have arisen, from the same causes, moral changes, still more surprising. A whole nation seemed to yield to the dominion of Christianity at once. Among the Cherokee Indians, also, similar causes have produced similar effects. In this tribe, during the year 1824, more than 50 natives were thought to have become pious.

Nor are these things peculiar to the present time. In all ages, religion has been advanced chiefly by what are termed *revivals of religion*. Spiritual blessings, when they came, descended in abundance,—like showers upon the earth.

The church of this age is probably preparing the way for great revivals of religion, in *succeeding ages*. The large fields, which are now broken up, and sown with precious seed, may then wave with a glorious harvest. When preachers, and Bibles, and tracts, are scattered over India, for instance, when the light of heavenly truth has met the eyes of the great mass of population in that country, then, public opinion being moved from its ancient foundations, a mighty change will be witnessed. We know not where the general revolt from the dominion of idolatry will commence. But as it was in Tabeite, in Eimeo, at the Sandwich Islands, and in ancient nations, so, we believe, it will be in India. Perhaps the fire will kindle in Ceylon, and pass up peninsular India to Bengal. Perhaps it will commence in Bengal, proceed over to Bombay, and down to Cape Cormorin. But, wherever there is once a decided, general revolution, in any important district, the fact will be known, the influence will spread, far



into the neighboring regions. "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." Matt. xiii, 33.

#### Conclusion.

When the Holy Spirit is operating, in any part of the pagan world, shall Christians be idle?—When God is waking up the heathen, shall the churches sleep? O it cannot be that such tidings from a distant land will be unheeded. The hearts of the people of God will expand with the emotions of benevolent joy, and they will be constrained, by a love like that of their Saviour, to come forward, with greater zeal and liberality, to the aid of this cause.

Christian Brethren, can you doubt whether your Lord and Master favors missions to the heathen? Behold, in Ceylon, the proofs of his kind regard. See there his signal given, his banner unfurled. Delay not to multiply your prayers, and to enlarge your contributions. You have but a slender hold on life. Next year, next month, *to-morrow*, you may be in the other world. Whatever, then, you can do, do it with your might.

At this time, there are pressing calls. In your behalf, in your name, commissioned by high Heaven, the American Board has organized an extensive system of missionary operations. Shall this system be curtailed? It has sent nearly 150 laborers among the heathen. Shall this number be diminished? It has gathered more than 4,000 heathen youths into Christian schools. Shall one of these schools be abolished? It has established printing presses at the Sandwich Islands, at Bombay, at Malta. Shall the operations of these presses be impeded? It wishes to send new missionaries to most of the stations already formed, and there are young men ready to go. Shall they be withheld? It desires to form new stations in other portions of the world. Shall they not be formed?

But, without larger contributions what can be done? The receipts of the Board were less, the two past years, than they were three years ago, while the expenses are unavoidably becoming greater. Missionary exertions must either increase or decline. There is no other alternative.

Ye redeemed souls, shall this great system of benevolence be embarrassed, while you can prevent it? God is ready to give his Spirit, and to bless your efforts. Perform that which devolves on you, and there will be no want of success. O forget not your obligations to God, for they are immense. You cannot escape from them, if you would; you would not do so, if you could. You are not your own. You hold your property, time, talents, influence, only as stewards. They belong to your Lord, and he will soon call you to an account. Think with what feelings you will then review the actions of the present moment, and act with reference to that solemn period. Be faithful. Be devoted to God. And, in due time, you will find an abundant reward in the enjoyments of the heavenly world.

#### ADDRESS OF THE CHOCTAW DELEGATION.

The following is an address from the Choctaw Delegation to the Congress of the United States. It is dated Washington City, Feb. 18th, 1825, and signed by Mooshatubbee and six other chiefs.

As the Representatives of the Choctaw Nation, and (in part) of the Aborigines of this country, we feel ourselves impelled, alike by duty and by inclination, to address you at the present crisis. The Indians are becoming objects of increasing interest among your people. Sympathy is felt for their condition; and the most benevolent exertions have been, and continue to be, made to improve and civilize them. Under such circumstances, we cannot refrain from giving an expression of our feelings with regard to our condition and prospects. You are an assembly which we have been taught to consider the most august in the world, and into whose hands are committed the destinies of our people. To whom, then, could we more properly address ourselves on the great points connected with our happiness and prosperity?

Our good Father, the President, has spoken to you, and requested you to adopt some measures to improve the condition of the Indian race. He has recommended that all the Indians east of the Mississippi be persuaded to remove and establish themselves to the west; that a certain form of government be provided for them; and that the land to which they may remove be secured to them forever.

Of the policy and practicability of the measure, we will not now express a decided opinion; time alone can determine. Of the motives which prompted the recommendation, we entertain no question. The opinion expressed by the President, that, under no pretence should the Indians be forcibly removed from the lands which they occupy, gives us an assurance that his feelings are truly paternal towards us. That opinion accords with the sentiments entertained by all just and reflecting men, and cannot, therefore, fail to be responded to by your honourable body.

We have long been sensible of our weakness; and we know that, should the government of the United States rise in hostility against us, we must inevitably be exterminated, or driven to the west. We know that the extensive country which you now possess, once belonged to our forefathers.—We have heard that, from a small beginning, you have grown to be a great and powerful people; and that, as you advanced, we receded; as you flourished, we decayed. We have been tempted to ask, Why should this be so? Has the Great Spirit frowned upon his red children, that they should thus have withered in your presence? Yet we have been told from the Good Book that he loves all his children alike; and that his greatest attribute is that of infinite mercy. This we are most willing to believe; and, believing, we are led to the natural conclusion, that for some great end, only known to himself, he has permitted us to melt before you; but that the time must come, when his interposing hand will be out-stretched in our behalf, and we be made to become like white men.

We rejoice to think that that period is approaching. The voice of the President, the sentiments of philanthropy which seem to pervade the people, the schools and religious institutions which have been established among us—all give us the consoling assurance that they were not doomed to extinction. We have become sensible that one



great reason of the power and prosperity with which our white brothers are so eminently favoured, has been the general diffusion of literature and the arts of civilized life among them. You have institutions to promote and disseminate the knowledge of every branch of science; you have a government, and you have laws, all founded upon those principles of liberty and equality which have ever been dear to us. For, in all our vicissitudes of fortune, and notwithstanding the constant and gradual diminution of our numbers, we have never been the slaves of any power; and we trust in the Great Spirit we never shall be. The theory of your government is justice and good faith to all men. You will not submit to injury from one party because it is powerful; nor will you oppress another because it is weak. Impressed with that persuasion we are confident that our rights will be respected.

We have but small tracts of territory remaining, and our numbers are comparatively few. The majority of those east of the Mississippi are turning their attention to agriculture, are settling themselves, and would, in time, become useful citizens. We admit, at the same time, that a large number still continue a wandering life—are wretched and degraded. These it would give us pleasure to see settled west of the Mississippi. It would be better for them, and better for those who remain.—But you cannot persuade all to remove. The gradual operation of the laws which you may enact with regard to this subject, would probably effect much. But there are those whom the strongest inducements could scarcely persuade to leave the land which contains the bones of their fathers; and which have been rendered dear to them by the recollections of youth. The important question then presents itself. What measures will you adopt to improve their condition; to promote their happiness? It is this great point to which our address is intended, principally to direct your attention.

As connected with this subject, and with the question just proposed, we are constrained to say, that, in several of the southern states, we are denied privileges to which, as members of the human family, we are of right entitled. However qualified by education we may be, we are neither permitted to hold offices, nor to give our testimony in courts of justice, although our dearest rights may be at stake. Can this be a correct policy? Is it just, is it humane? When schools are multiplying among us; when we have made liberal appropriations of money for the education of our children; when we are forsaking the chase and turning our attention to agriculture and are becoming an orderly and social people—does it comport with an enlightened and liberal policy to continue the imposition of those degrading restrictions upon us? Should not inducements be held forth to our young men to qualify themselves to become useful citizens of your Republic? Should not the portals of honourable distinction be thrown open to them as well as to their white brothers? But the subject is a painful one and we will dismiss it. The mist of prejudice is gradually vanishing before the light of reason, and enlarged sentiments of philanthropy begin to prevail. We leave the issue of the question to your wisdom, and to the liberality of the South.

In conclusion, we would express the earnest

hope that the result of your deliberations respecting our unfortunate race, may be such as to ensureurable benefits to them, and lasting credit, in the eyes of posterity, to yourselves.

FROM THE PORTLAND MIRROR.

#### ON PROVIDING ACCOMMODATIONS FOR SECRET PRAYER.

The duty of secret prayer is enforced in the Scriptures, and is urged by pious and learned divines; still, it is greatly neglected. There is a particular occasion of this neglect, which must be removed, before the duty will be correctly performed; the occasion is—the want of proper accommodations. The accommodations I deem proper, are—established hours, reserved from all other concerns, a place, where there will be some seclusion from all persons, and no danger of sudden interruption—and conveniences, as a fire, for spending a considerable time, if occasion shall require, in retirement.

It must be conceded that the duty demands time. Let one remark the devotions of Jesus Christ, or of some of his most eminent servants; let him review the directions about prayer, in the scriptures, and he will see that a considerable time ought to be appropriated to this object. I repeat the words of Bennet, taken from the American Tract, "The Religion of the Closet." "The length of time to be spent in retirement, must depend greatly on each other's circumstances.—Servants, who have not time at command, may not be able to enjoy so long an audience in the closet, as their masters. Perhaps the medium most generally suitable, is an hour at morning and at evening. Colonel Gardiner, even when most hurried, spent two hours in the oratory; though some may not be able to employ more than half an hour, and what christian could endure less?" This passage is not quoted to recommend an hour at morning, and an hour at night; but only to shew that a pious and eloquent writer thought secret duties required considerable time. Dr. Doddridge, if I recollect right, assigned half an hour at morning, and half an hour at night for secret devotions. No one however would venture to determine any fixed time for all characters and all seasons. But when the variety of duties to be performed in secret is recollected—the consideration of the life—the examination of the heart—the study of Scripture—the contemplation of probable temptations—the recollection of all the subjects of prayer—the acknowledgment of mercies—the confession of sins—the supplication for blessings—then a half-hour will appear a short time for secret devotions.

If proper accommodations are not provided, will sufficient time be passed in secret to attend fully to these particulars? If in the depth of winter the believer cannot be alone by himself, with a fire, will he not ordinarily be prevented by the severity of the cold from spending a proper time in retirement? Will it not sometimes be quite impracticable? Will not the devotions of many a day be performed in a hasty, imperfect manner? If there is any retirement daily, I may fear, it is too often for a few moments only; some formal words satisfy the conscience, and the feelings remain as cold as the chilling air of the season. The



want of comfortable accommodations for secret prayer will occasion the imperfect performance, or the entire omission of the duty; and therefore these accommodations ought to be provided.

It may be said in reply to this, that a believer ought to maintain secret duties in unfavourable circumstances. I may answer that he ought undoubtedly; but he cannot expect assistance in overcoming difficulties he may avoid. If he cannot provide conveniences for secret duties, he may hope to enjoy divine influence without the regular performance of them. It is the duty of believers to place themselves in the best situation they can, consistently with all their obligations, for leading a religious life.

Comfortable apparel is provided for going to the house of God; and the building is fitted to exclude the keen winds, and is often furnished with stoves to soften the sharp air. Every one must suppose that this promotes attendance on religious exercises, and allows the thought to be occupied, with the least distraction, by the services of the sanctuary.

Would not the same thing be true respecting secret devotions?

What has been said of accommodations as in the inclemency of the air, will apply more forcibly still to the other accommodations, *time* and *place*. If there is no *time* specially allotted to secret prayer, it is highly improbable that the duty will be performed with constancy. No particular moment brings with it a recollection of the duty, and it will be entirely forgotten. There will then be no fixed arrangement, assigning a time for every thing that is to be done, and thus separating some certain part exclusively to devotional exercises.—If there is no such allotment of time, there will be no leisure hour for the closet, and the idlest life may be too busy to allow a few undisturbed moments for prayer.

If there is no *place* allotted for secret prayer, many a day will go by without any place being found. It will not be denied, that the believer must be free from interruption for earnest and successful prayer. In such circumstances Jacob wrestled with God and prevailed; in such circumstances our Lord poured out his supplications. O what sacred fervour does the believer sometimes enjoy in some undisturbed seasons of prayer—his words cannot utter the feelings of his heart—he prays with groanings unutterable, coming from a soul that has too much wonder and joy, and too vehement desires to be expressed.

I conceive that the highest prosperity in religion demands of christians more attention to accommodations for secret prayer. The professor who is superficial in secret religion, must be in general a very deficient christian. In what will all our outward zeal terminate, if secret religion does not keep pace with it? How dangerous is it for the mariner to raise high his masts and spread all his sail and take a strong breeze, while he stows but little ballast in his hold? How can the tree resist the winds, whose trunk grows high, and whose branches spread wide, while its roots continue of diminutive size? The subject of this paper needs to be urged. How can we expect that religion will flourish long in its purity, if believers are not very familiar with their closets; and how can this be, unless they are taught to provide accommodations for secret duties? Will they always, night

and morning, amidst great difficulties, faithfully maintain their devotions, and be mighty in prayer? I cannot believe it. I cannot trust believers in this. I must suppose that if they do not carefully provide proper accommodations if practicable, they neglect prayer. I would not discourage those who do the best they can to secure conveniences for prayer. If they do this, however unfavourable their situation, they may enjoy delightful and profitable communion with God; But let not any rashly think they have provided the best accommodations they can.

I know nothing better calculated than the measure here proposed, to give more soundness, depth, and vigour to the christian character. I know nothing better calculated to promote a thorough, revival of religion. If professing christians will make it one of their chief objects to enjoy commodiously secret prayer, and if they will make it a *means* of holiness of life, and not a *substitute* for it, they will find their happiness and usefulness greatly increased.

JASON.

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MARCH 19, 1825.

### SUNDAY SCHOOL CONCERT.

The Monthly Concert of Sunday School Teachers, was held in this City, on Monday evening, with increasing interest. The meeting was fully attended and the prayers which were offered, and the information communicated, were calculated to encourage and animate those who are engaged in this heavenly enterprise. The answers to several questions which had been given to children of the School, were communicated to the meeting, which discovered uncommon knowledge of the scriptures. Children of eight, ten and eleven years of age, being required to exhibit proofs of the authenticity of the Scriptures; of the goodness and power of God, and of the Divine character of the Saviour, discovered a knowledge of the Bible, that surprised those who had been long in the School of Christ—and would have confounded an infidel, if any had been present, or have opened the eyes of a blind Socinian, that he might have seen the true character of Christ.

Much interest was added to the meeting by the unexpected arrival of the Rev. Mr. Osgood, who has been engaged for several years in establishing Sunday Schools and Bible Classes, and libraries in our new settlements, and in Canada, and who is now on his way to England, for the purpose of procuring funds and books to accomplish his benevolent designs. Mr. Osgood stated that there were now four Sabbath School Unions in Canada. That about £600 was contributed and expended the last year. That the Chief Justice of the Province, was a warm patron of Sunday Schools, and had recommended the subject to the Grand Jury, as worthy of their patronage. He also gave an account of Revivals of Religion, at Lockport, Sacketts Harbour, and several other places near the Lakes—shewing that the Lord is extending the borders of Zion, and strengthening her stakes.

### CONNECTICUT

#### SUNDAY SCHOOL UNION.

The Sabbath School of the 2d Ecclesiastical Society of Milford, has become Auxiliary to the Connecticut Sunday School Union. The number of schools now connected with this union is thirteen.

NOTICE.—Sabbath School Societies in this



state, who wish to unite with this Society, will please to send their reports for the past year without delay, *post paid*, to the Secretary of the Connecticut Sunday School Union, in New-Haven—in order that they may appear in the annual report of the American Sunday School Union, which will be published in May next.

### PROFANATION OF THE SABBATH.

The National Intelligencer of Feb. 2d, contains the following account.

#### *Visit to the Seventy Four.*

"On Saturday evening last the Steam Boat Washington took her departure for the United States ship of the Line *North Carolina*, laying at anchor in the Potomac, off Ragged Point. On board of the Steam Boat was the President of the United States, the Secretary of the Navy, Com. Rodgers, Com. Morris, and Com. Patterson; Mr. Kelly of the Senate; and of the House of Representatives, Mr. Vance of Ohio; Mr. F. Johnson of Kentucky; Mr. Carey of Georgia; Mr. Whipple of New Hampshire; Mr. Ingram of Pennsylvania; and Messrs. Williams and Vane, of North Carolina; besides a number of other citizens, making up the number of about forty."

The article proceeds to state that the Steam-Boat arrived at the place of her destination on Sunday morning; that after due preparation had been made, the visitors were received on board the ship with three hearty cheers, appropriate music, and a salute from the ships guns; that they soon afterwards visited and inspected the several decks and apartments of the ship, and were highly gratified with the neatness and order which prevailed on board. This being accomplished they were also gratified with a religious service by the Chaplain, and then with a sumptuous dinner, "of which they partook with all the zest which the occasion was calculated to inspire." At 5 o'clock they left the ship, when the salute and other ceremonies were repeated.

We introduce this account to show the manner in which those who are set over us as judges and examples of what is good and proper, choose to spend the day which God has commanded us to remember and keep holy. Their manner of sanctifying it is sufficiently indicated by the Steam-Boat excursion, sumptuous dinner, martial music, manning the yards, firing of guns and other entertainments, which the occasion called for.

Now we would ask, what is the bearing of such a procedure on the general interests of Christian morality? Would any of the friends of Christ—would any man who, to say nothing of his personal regard for the institutions of the King of Kings, had a proper value for the morality of his fellow citizens, choose this day for a party of pleasure? Yet it was chosen as far as appears in preference to any of the other six days of the week probably because no other business could then be done. The highest officers of our government, our representatives in Congress, naval officers and other gentlemen of respectability agree to spend the Sabbath in a pleasure excursion down the Potomac. No difference of opinion existed respecting the propriety of the thing; no parties; they run high on other subjects, but all are agreed that the day in which God has commanded us not to seek our own pleasure, is the best time to seek it.

The truth is, and it would be treachery to conceal it, the profanation of this day in our land has become tremendous. There is a toleration of this evil by the Christian part of the community, which threatens to blot out the memory of the institution from the earth.

We cease not to pray "Thy kingdom come," while

we endure, and tacitly approve, a practice which will make even our prayer an abomination. It may be thought by some that the custom is invincible. But the nature of our government subjects it entirely to the will of the people; and that will our rulers are not slow to ascertain. Let every one who fears to transgress the positive will of God, and would avert from his country the reproach of sin, lift his voice against such proceedings, and it will soon be found that there is a controlling moral influence sufficient to repress them. We do not profess to be accurate interpreters of the language of Divine Providence, but it is worthy the attention of every one who believes in a providence, that the battles of Erie, of Champlain, and we believe of New Orleans were voluntarily sought by the British—with how shameful a termination to them, no American will ever forget—ON THE SABBATH DAY.

### SANDWICH ISLAND MISSION.

A friend in this City, has favoured us with a letter just received from Mr. Whitney, one of the missionaries at the Sandwich Islands, from which we make the following extract:—

*Tauai, Aug. 3d, 1824.*

DEAR BROTHER,

Some months since, I wrote you a hasty line in answer to yours, by a missionary friend. Our prospects at that time were perhaps more encouraging than at present. We have lately been called to part with a most valuable friend and patron. Taumuarii, King of this Island, died on the 26th of May last. Not a little confusion has been the consequence of so great a change as the death of a Ruler, whose word was the only law of the land. The government of the Island has now fallen into the hands of Karaimoku, one of the windward chiefs. He is favorable to the Mission. His nephew Kahalaia, is appointed Governor in his absence. He is a young man who promises well to support christianity, but we have much to fear from his habits of intemperance. The death of Taumuarii is a dark, mysterious, providence. Yet we desire to bow to the dispensations of him, who knows infinitely better how to carry on his work and build up his church than we do. He will have his own instrument and *we* poor brittle clay, have no cause to complain why is it so? I doubt not but you are ready to ask whether this heathen ruler had become acquainted with the way of salvation. We have a comfortable evidence, that he died in the faith of the gospel. For several months previous to his illness, his conduct was such as to recommend the religion of Christ. His heart was much set on teaching his ignorant subjects, the best of things. About ten days before he was taken ill, he wrote me a very comforting letter, requesting me to spare no pains in the instruction of his people. Saying "my heart rejoices much in the good word of Jehovah." We trust he is among the first fruits of this land, now casting his crown of glory at the feet of the Redeemer.

FOR THE RELIGIOUS INTELLIGENCER.

### *A tribute to the Female Education Society of New-Haven.*

The field for benevolent labours is extensive; and from every part of it, we hear loud and reiterated calls for immediate exertion. But most of those to whom these calls are made do not regard them. They voluntarily relinquish their claim to



a share in the rewards of well-doing—absolve themselves from any obligation, and seemingly believe that their indifference about the work, will free them from any responsibility. It is not our purpose to sit in judgment upon their conduct. It will be determined at another tribunal, whether the blessings of the gospel confer any obligations, or claim any returns of gratitude. We have simply stated the fact of the great extent of the work to be accomplished, and of the indifference of the multitude in respect to its accomplishment; that the few who feel an interest in it, may see the necessity of vigorous and well regulated exertion, that they may see the necessity that each individual occupy the station best suited to his capacities, and that every blow he may strike, be so directed as to produce the greatest possible benefit. If our strength is small in comparison with the object to be effected, let none of it be misapplied. If our resources are limited, let them be expended to the best advantage. And among the many objects in the wide field of labour, that is deserving of particular regard, where the greatest good may be effected by a given expenditure of time or treasure. Of this class of objects we regard the *Female Education Society* of New Haven. From a long acquaintance with its character and management, we are persuaded, that there are but few, if any, enterprises of benevolence in operation, where so much good is accomplished by so small an amount of sacrifice—where *every*, and the *least* article of munificence is turned to so good account. We think that its importance has not been generally rightly appreciated that many of its best patrons in the country, while they have here deposited the rich products of their munificence, have returned to their homes, and known little of the wants which they have relieved, little of the happiness which they have been the means of producing—little of the effusions of grateful feeling which have arisen to heaven from the hearts of those, whom their munificence has blessed. They cannot rightly appreciate the amount of good, until they know more particularly the necessities of the recipients of their charities, than they can be supposed to know while separated from them. To be able to do it, they must see the youth at his first entrance into College. He has been the object of *kind*, if not of affluent friends at home. Though they have not been able to supply all his necessities, yet have they kindly shared with him their scanty substance.—While preparing for College he has been welcomed to their homes, and if he has not been enriched from their bounty, he has been made happy by their kindness. With the eager expectancy of youth he is impatient to be away; and as he leaves them for College, the sigh of parting is repressed, by the hope that many friends will there greet him—that other homes will there open for his reception. But he there learns a lesson of all others the most important, and the ignorance of which has prevented the usefulness of thousands—that others are of as much consequence as himself. He is indeed surrounded by a multitude, but few regard him. With a single suit of apparel, and that but indifferent, with a single blanket, the last parting gift of an anxious relative—with but a five dollar bill, a sum but half sufficient to procure the necessary furniture for his room, and the Female Education Society as yet not dreamed of, he begins his life in College. The first night he shares the bed

of a more affluent classmate. He passes the second and third upon his own blanket, not in quiet slumbers, but in recollections of the past, and wakeful cares for the future. You will not believe that he is ungrateful when he is told upon the fourth night of the existence of such a Society, that its managers have inquired into his circumstances and relieved all his wants. You will not believe that he is ungrateful, when, during his College life he is constantly supplied from this society, with most of his apparel, washing, &c., the expense of which he has not the means of defraying. This is no picture of the fancy. The writer is confident, that in giving his own history, he has related what has been essentially, the circumstances of many. Yes, hundreds, we trust; who are now in the field of labour, while they look back and recount the trials of their college life, think of this Society, as that which has chased from their bosoms many an anxious fear, and given strength to resolutions of perseverance, which else might have been overcome by the difficulties of the way; and who will through life retain the most grateful recollections of its benevolent patrons, and hundreds more, we trust, whose hearts shall yet be gladdened by their munificence, will rise up and call them blessed. Friends of the Society! it is but a poor reward for your kindness, but it is the best which we can at present render, it is the echo of the feelings of all whom you have benefited. *We are grateful.*

#### CHARGE TO THE PEOPLE.

In the Ordination of a Minister, the duties of the people are often overlooked while he is loaded with cares and responsibilities which may well lead him to say who is sufficient for these things. We believe it will appear however, in most cases, that discouragement and failure in duty on the part of the Pastor, is produced by coldness and inattention to their duties, on the part of the people. A writer in the New-York Observer, gives the following useful direction:—

*How a congregation who have a good pastor may derive the most benefit from him, and prevent him from wishing to leave them.*

Ministers are Christ's gifts to the churches, Eph. iv. 11. The end of the mission of such men, is the edification of the body of Christ, Eph. iv. 12. To be edified, is to be built up in knowledge, faith, holiness and comfort. Ministers are no more than *earthen vessels*, but they contain a rich treasure, 2 Cor. iv. 7. They have nothing of their own, for they are unable to *think any thing of themselves*; but they are *stewards of the mysteries of God*. 1 Cor. iv. 1. They are nothing in themselves, and yet by them we are enabled to believe even as the Lord giveth to every man, 1 Cor. iii. 5. That congregation which has a good and faithful pastor, has received a rich gift; but, like other gifts, it is liable to be abused. Having long observed, how even good people err, on this subject, I feel disposed to throw out some hints of advice to those who enjoy this high privilege, as I lately did, through your paper, to those who are deprived of it.

1. Let the people be much in earnest prayer for their pastor. Let them remember his dependence for every thing on the Head of the church, and that in himself he is a frail mortal; and for their own sake, as well as out of regard to him, let them endeavour to bring rich supplies into his



treasury. "A praying people," says the proverb, "makes a preaching minister." They should not only remember him in a general way, but have fixed seasons for this particular object, say, once a week at least; every Saturday evening, or Sunday morning. How unreasonable are your frequent complaints, of a poor, dry discourse, and no edification from hearing, when, perhaps, you have entirely neglected to ask for aid to your minister! If you would engage heartily in this duty, you would reap the rich fruits of your labours, in the ability and grace with which your spiritual instructor would come forth from time to time: and very often the fruit is more to the hearer than the preacher; and if we would pray earnestly for assistance for him, and a hearing ear for ourselves, those discourses which may be barren to others, would be made savoury and nourishing to our own souls. That minister who is surrounded by a praying people, will not soon grow weary or discouraged: he will often find himself girded with strength in the inner man.

2. Esteem your pastor very highly for his work, and cultivate habitually kind feelings towards his person; but be careful not to idolize him. Be thankful to him as an instrument, for all the good that you receive, but let your gratitude terminate in God, who giveth the increase to his labours.—Speak always affectionately and respectfully of him, but beware of turning out into extravagant expressions of praise; and still more of the invidious practice of preferring him above every other of God's servants. He may be more useful to you; his preaching may be better adapted to your case and to your taste; and may be more blessed to you, than that of any other; thus far all is well. Enjoy the benefits and be thankful; but beware of being proud of your minister. Pride, in this case, as in every other, is odious in the sight of God. This glorying in men is a species of idolatry. It robs Christ of his honour, to bestow it on a frail worm. No wonder people lose their ministers when they act in this way towards them. Besides it injures the man himself; he is not yet proof against the poisonous breath of flattery.—Calumny is not so dangerous to the spiritual health of a minister as flattery.

3. Do not require, nor expect too much of your minister, either in the composition of sermons, or in parochial duties. Be contented with plain truth; and make not the church the place to seek indulgence in the gratification of mere taste. Take no offence at whatever proceeds from an honest zeal for God's glory, and concern for your welfare. Complain not if his visits are not as frequent as you could wish. His occupations are various and often pressing. If, however, he is faulty in any respect, instead of talking about it, with this and the other person, go directly to him, and modestly and affectionately tell him wherein you think he fails; or if your age and situation in life render this improper, request some person qualified for the task to make the communication. If a young preacher had only one faithful friend, how often would innumerable evils be prevented in a congregation! Do not suppose that he would be offended with you for intimating to him what you thought amiss; even if he should continue to think otherwise, yet if he possessed any thing of the humble temper which should characterize the servants of Christ, he

would esteem it a great blessing to have those among his people, who would not out of false delicacy, neglect a fraternal act.

4. Preserve the mind of your minister as free as possible from care and embarrassment about his subsistence. Let his salary be paid punctually, and let every member of the congregation contrive something for the relief of his family. If he should get in any degree involved in debt, which often occurs through his inexperience in worldly matters, get him extricated in the most delicate manner you can. In all things of this kind, however, you must have special regard to his feelings, and even to his prejudices. If there is extravagance in his manner of living, let the common sentiment be kindly communicated to him by the eldership, or by some friend.

It ought to be the special care of every people that their minister be not deficient in necessary books; these are his tools. If you hired a carpenter to work for you by the year, you would stand very much in your own light if you did not procure for him good tools; and that people who expect their minister to bring out of his treasure, for years in succession, things new and old, without the aid of a library, must calculate badly. True, you have not engaged to furnish him with books; but the question now is, not what you owe to him, but what is most profitable for yourselves.

5. Be diligent and punctual in your attendance on the ministrations of your pastor. Whenever the trumpet of the gospel sounds, be found at the tabernacle. Preaching is the ordinance of God; despise it not. When in the place of hearing, make a covenant with your eyes—call in your wandering thoughts, compose and excite your mind by pious reflections, and lift up your heart to God for his aid and blessing. Be not too fastidious. Seek out the marrow of the discourse, even if it be on the whole poor. And when after all, you cannot find pleasure and edification, humble yourselves on account of your sinfulness: if our hearts were right, one text of scripture would be precious food for the soul.

6. Use your pastor as a counsellor and friend as far as circumstances will permit. Show him that you love him and confide in him: and let him know also that his labours are not in vain in the Lord. And act the part of a friend in defending his character, and promoting all his interests.

BEDE.

#### STATE OF RELIGION IN LOUISIANA.

The Rev. Benjamin Chase and his wife, left this city last fall on a mission to Louisiana. A letter has been received by their friends in this place, from which we are permitted to make the following extract:—

Baton Rouge, Jan. 21, 1825.

DEAR BROTHER,

It will be four weeks tomorrow since we arrived at Natchez; but it has rained almost incessantly from that time to this. The streams have been so high, and the banks and shores so much affected with quicksands, it was at the risk of one's life if he attempted to cross. In consequence of this, I spent the month at Pinkneyville, St. Francisville and the region round about, in hopes that "the waters would abate from off the face of the earth and the dry land appear"—but finding the rains still continue, I embarked yesterday, on board a steam boat, and reached this place last evening;



more desolate than when I last saw it. The population is diminished nearly one fourth, in consequence of the public military work being completed and the mechanics withdrawing. All the soldiers except one company have been ordered from the fort. Business is dull, and the people appear to feel that they have troubles enough, without the additional one of attending to the worship of God. Several of those who were the most unwilling to attend when Mr. Savage was here, have since left the city; and of the few who remain, I cannot ascertain that there is *one* who wishes to make an effort to have the Gospel preached, or ever thinks it advisable to attempt to collect a congregation. I have, however, announced my intention to preach on the approaching Sabbath in to-day's paper.—It may be that "God has much people in this city"—and will you not pray for them and for me?

In the neighbourhood of St. F. where I formerly resided, the cloud is not so dark. Two or three have been hopefully brought to a knowledge of the truth; and two others with whom I spent three or four days, appear to be in a state of anxious inquiry: and with the slaves on their plantation, there is evidently a work of grace going on. I held two meetings with them and examined 16 or 17 who entertain a hope of the Gospel, and was told there were a considerable number more rejoicing in the Lord. The instrument which God has been pleased to use in their conversion, is an old negro man, upwards of ninety years of age. He formerly belonged to an old revolutionary colonel who at his death gave this old slave his freedom, as a reward for his faithful services. The fact of his being free, made him an object of suspicion with the slave holders and no one would allow him a residence near their plantations, lest he should excite a spirit of insubordination. The lady upon whose plantation he now is, being a friend of his former master, and having confidence in the old negro, gave him a hut and a home among her slaves. When there was no other meeting for them to attend, this "Old Preacher Billy" as he is called has been in the habit of holding meetings with them, reading, singing, praying and exhorting them to repentance. And often is the mistress of the plantation among those who are listening to his instruction. The blessing of God appears to have followed his exertions, and many souls, I trust, have been brought into the fold of Christ, through his feeble instrumentality.

#### REVIVALS OF RELIGION.

*Extract of a Letter from a Correspondent, dated Prattsburgh, Steuben Co. N. Y. Feb. 25, 1825.*

I have the happiness to inform you, that a powerful revival of religion commenced in the town of Prattsburgh, a few weeks since, which appears to be increasing. Between 40 and 50 entertain hopes that they have passed from death unto life. This work of grace is pretty general throughout the town, and extends into the adjoining towns of Conhocton and Naples, where there are remarkable displays of the Divine power and grace, in the conviction and conversion of sinners. The friends of the Redeemer have never witnessed so extensive a revival of religion in this part of the country, as at the present time.

*Extract of a letter to the Editor, dated Aurelius, Washington Co. Ohio, Feb. 17, 1825.*

There appears at last, after a long, cold, dead season, to be a stir in the minds of the people in this and the neighbouring settlements: many that seldom entered the house of God are now constant attendants at our prayer meetings; dark nights, and dirty roads are no longer an excuse, though the distance some have to go, is three miles. The meetings are solemn and many are seeking an interest in their Saviour. A few have come forward and acknowledged the sinfulness of their past lives, and we trust have become new creatures. May they through the help of God continue to the end.

On visiting a neighbour who never professed religion, she observed that she never experienced such a meeting as last evening, she could talk for hours about it, and felt desirous of instruction, and remarked that it seemed as though she could see religion in the faces of those who conducted the meeting. O may it be an arrow from the searcher of hearts to convince her of sin, and be the means of bringing her with a numerous little family to the footstool of their Saviour and obtain mercy.

#### MISSOURI AND ILLINOIS.

The Rev. Charles S. Robinson, a missionary of the United Domestic Missionary Society, stationed at St. Charles, in Missouri, writes to the Corresponding Secretary of the Society, under date of the 3d of November, as follows:—"In regard to religion, I am happy to say, the prospect is encouraging. There is an unusual desire for the word of life, in this section of the country. I could not answer one half the calls, were I to preach every day for months. It now becomes painful to inform the people in many settlements I cannot visit them, especially those that send over the Macedonian cry from the state of Illinois. I think the field in this part of our land is ripening for the harvest. But where are the laborers? In my last letter I informed you there was some seriousness in Dardennes settlement. The still small voice of the Spirit continues to operate there; as many as twelve or fourteen white persons have become hopefully pious, and twenty or thirty blacks, since last spring, and several more are under serious impressions.

The divine sovereignty has been most clearly manifested in some of these hopeful converts.—Several exceedingly profane, intemperate and obdurate sinners have been brought to bow at the foot of the cross, and humbly to cry for mercy. Five heads of families are rejoicing in hope, and Christians appear to be engaged in the good work. I have preached one half of my time in this congregation the summer past, and visited from house to house. You may recollect that your unworthy missionary was the instrument in organizing this infant church. O how grateful should we be, that we are permitted under God, to become the heralds of salvation to precious souls; never, no, never will you be able to trace the good your charities have done in Dardennes settlement, until the church militant is lost in the church triumphant. Under the direction of a wise Providence you may here have laid the foundation for the conversion of thousands of souls. How pleasing and animating the thought! Who, with the benevolent feel-



ings of the Gospel, but would wish to bear some humble part in the great and good work of feeding the lambs of Christ's flock in the wilderness, and of pointing the wandering sinner the way to eternal life?

In the settlements above Dardennes, which I have occasionally visited, some have lately become hopefully pious. Our Methodist, Baptist and Cumberland brethren have little societies in most of those settlements. Yet in Montgomery and Lincoln counties, immediately above this, there are a number of scattered Presbyterians. But they are so far removed from each other, that it is difficult to organize them into a church. Had I more time to visit them, I think one or two little churches might be gathered. But the County of St. Charles demands my whole time. Yet if the season will admit, I think I shall visit a small neighborhood in Montgomery county, and receive two old people as members of the Dardennes church, upon the profession of their faith, and administer the sacrament to them, agreeably to their request. They were originally from the State of Massachusetts—are eighty years old. When I visited them a few weeks ago, they wept like children—talked like sincere Christians, and felt as though it was their bounden duty to profess Christ before men. Their son, who had become an infidel, I left deeply affected. May the Lord bring him to an unfeigned repentance.

In St. Charles, the fourth Sabbath of last month was a solemn and interesting day. Four females who were heads of families, came forward to unite with the church in commemorating the dying love of the Saviour, upon the profession of their faith; three of whom were baptized. Thus, I suppose, 40 or 50 have become hopefully pious in this region.—*Rec. and Tel.*

### MONTHLY CONCERT.

*Palestine Mission.*—The intelligence from Palestine communicated last Monday evening, is apparently unfavorable;—yet no one who has noticed the dealings of Providence towards the missionaries of other times and places, and even towards the Palestine missionaries themselves, will deny that the *event* may and probably will, prove to the furtherance of the gospel. Even “the blood of the martyrs is the seed of the church.”—Three letters of similar import were read at the Concert, which had been transmitted from Rome by authority of the “holy see,” to the Pope's Vicar on Mount Lebanon, to the Maronite Patriarch, and to the Vicar of Syria and Palestine respectively, complaining, in very strong language, of the conduct of certain Catholics, who had allowed the Rev. Lewis Way, an English missionary, to rent an old Catholic college at Antoura, for the more effectual accomplishment of the objects of his mission. They represented that the possession of this building would give the “banditti” [missionaries] great advantage in distributing their *erroneous* copies of the Scripture; and that it was of the utmost importance to the Catholic church that the evil should be remedied.—Whether, or not, the College has been given up in consequence of these representations, it is not yet known:—probably it has been. This however, is not of much consequence, compared with the inference to be deduced from the alarm felt by the Catholics;—pro-

ving beyond a doubt, that in their opinion, the mission *threatens* to be successful. Satan is disturbed, only when his empire is in danger. Another circumstance apparently unfavorable, is the issuing of the Turkish Firman, published in our last, which entirely prohibits the circulation of the Bible throughout the Ottoman Empire. This is a ground never before taken, even by the Grand Signior; for while Mussulmans have been forbidden to read the sacred volume, the same prohibition has not been extended to Christians. But now, through the influence of the Catholics no doubt, the case is changed;—at least in theory. At Aleppo, when the Firman was first promulgated, those who had Bibles, were threatened with hanging, if they did not give them up; yet not one Bible, so far as is known, *was* given up. This shows with what apathy the subject is regarded by those most interested; and, on the whole, it is to be hoped the evil consequences of the Firman will not be great.

*Sandwich Islands.*—The accounts from these islands are, as usual, encouraging. At Mr. Thurston's meeting in Kiruab, near the western extremity of Owyhee, two meetings are uniformly held on the Sabbath, with a congregation of 600 to 1000 individuals.—The house is 60 feet long by 30 broad; and is superior to any other building of the kind on the island. The Governor, who resides at Kiruab, always attends, and has given laws for a due observance of the Sabbath. Four cases of special attachment to the cause of religion, were particularly related;—one of which respected the late queen Keopuolani. A narrative of her conversion and death, we understand, is to be published by itself; and will doubtless make a very interesting Tract. When she lay upon the bed of death, she warned those around her, to prepare for that solemn hour; and feeling an assurance that she was entitled to such an ordinance, she expressed a strong desire to “have water sprinkled on her in the name of God.” Accordingly the ordinance was solemnly administered by the Rev. Mr. Ellis.

*The Waldenses.*—A letter was read, from the Rev. Sereno E. Dwight, dated at Rome, in which he gives some account of this interesting people:—the only people that preserved uncorrupt, the doctrines of Christ and his Apostles, through the darkness of the Middle Ages. They inhabit three deep vallies, quite at the north part of Italy, and open only to the south. Population nearly 20,000, and chiefly resident in 13-villages. They are a very plain, industrious, and pious people; bearing, as Mr. Dwight imagines, a very strong resemblance, in their character and manners, to the fathers of New England. In consequence of their religion, they are subject to many and great privations; can neither be physicians nor lawyers; are obliged to pay enormous taxes, and suffer various other hardships;—yet for all this, apostacies to the Catholic religion are almost unknown.—Mr. Dwight having letters of introduction to the Rev. Mr. Bert, a godly minister among them, was received with the greatest cordiality. He attended a little meeting, in company with Mr. Bert, and was highly pleased with the plainness, sincerity and solemnity which seemed to prevail. Although in a manner shut out from the world, Mr. Bert has a library of 7 or 800 volumes; and is a man of general intelligence, as well as undoubted piety.



In answer to an inquiry of his guest, Mr. Bert remarked, that **THE WALDENSES HAD ALWAYS BAPTIZED THEIR INFANTS, AND ALWAYS DONE IT BY AFFUSION.**

[*Rec. and Tel.*]

**New Missionary Society.**—On Monday evening last, after the close of the Monthly Concert for Prayer at the first Baptist Meeting-House, a Society, denominated *The Foreign Missionary Society of the First Baptist Congregation in Boston*, was organized by the adoption of a constitution, and the choice of officers. More than one hundred dollars were immediately subscribed, and the prospect of additional patronage is flattering. The following are its officers:—

REV. FRANCIS WAYLAND, *President.*

JAMES LORING, *Vice-President.*

WILLIAM MANNING, *jun. Secretary.*

CALEB H. SNOW, *M. D. Treasurer.*

*Collectors*, Messrs. R. S. Howe, Elisha Winslow, John Spence.

A few weeks since a similar Society was organized among the ladies, and a liberal amount was subscribed; and we understand it is contemplated that similar Societies will be formed in other churches of the Baptist denomination, that encouragement may be thus afforded to the Foreign Missionary operations already commenced by our brethren.—*Watchman.*

#### MEANS OF EXCITING AN INTEREST FOR SUNDAY SCHOOLS AMONG THE CHURCHES.

The plan of connecting Sunday schools with the several churches, however it may have originated, was certainly judicious, and promised great and beneficial results. It is, however, a matter of surprise, and a subject that calls for inquiry, that though Sunday schools have long been thus presented to the churches for their fostering care and patronage, yet this connexion, which *ought* to have insured, (as it anticipates,) their aid and benefactions, remains in most cases but a nominal one. How it thus falls out that these institutions, so avowedly popular among *christians*, should possess so small a share of their personal attentions, is as surprising as it is painful. It will be allowed that no interest is so deep and lasting, as that which is excited by *personal* knowledge of facts; for however the sympathies may be excited by what we hear or read, yet the interest raised in the mind, before long grows faint on the memory, and the heart soon loses that sensibility, either of joy or sorrow, which may have been awakened for an object by glowing descriptions, while a single appeal, by that object *itself* being presented before us, claiming a *personal* care, enlists our patronage, and will leave the most lively impression on the mind, as it has excited a *feeling* interest in the heart, from a *personal* knowledge of its merits. It is for want of this *personal* knowledge of schools that so little interest is excited among congregations, for the schools attached to their respective churches. This is evident; and here, then, must the remedy be applied to lessen an evil, that, however it may not oppose, nor effectually embarrass, the advancement of the schools, yet too often retards their progress by the many causes of discouragement that it presents even to the most sanguine and persevering teachers. To arouse con-

gregations from this apathy, and to excite in them a lively interest in Sunday schools, it should be, in the first place, the object of the founders of these institutions, so to organize them as to claim the personal interests of the *pastor* and *elders*, or other officers of the church, either as managers of the society—as visitors of the sick, or inspecting visitors of the schools—occasional lecturers to the scholars—leaders in the school prayer meetings, or in rotation to be invited to conduct the opening and closing exercises of the schools on the Sabbath. It is very plain that they will *never feel* interested, unless they are brought *personally* to the schools, or the schools are brought to them.

A plan already successfully practised,\* may be here recommended—that of forming a society in the congregation itself—its officers and managers chosen from the elders, or wardens, or other pious laymen of the church—the pastor to be president or patron of it. Thus, by a small subscription from *all* the congregation, sufficient funds might be raised to support several schools. The managers of each school should report, quarterly, to this "*Congregational Association for Sunday schools.*" But various are the plans that may be named in furtherance of the proposed object; one alone of which, if put in practice, might, like a little spark, kindle to a flame the latent zeal of every congregation. An occasional letter from an elder scholar to the pastor, written under the instruction of the superintendents might have a good effect, and a quarterly examination of the pupils in reading, and Bible questions, would doubtless be of great utility. The scholars might be assembled, for a general distribution of rewards, on New-year's day, when they should be addressed by the pastor. Small bands of the scholars might be statedly sent to either the pastor or church elders to be examined on proofs of Scripture subjects. Let the superintendent report briefly, once a month, the state of the school, to the *pastor*, and as a means of exciting the minds of the congregation. Let a judicious extract be given from the quarterly school report, that they might be informed of the number of the scholars—their attainments, and the interesting facts that may have occurred among them.—This plan would still be necessary, even though congregational societies were formed; for it would be multiplying the *sources* of information, all tending to bring the schools *personally* before them. A sermon should be preached yearly, (not oftener,) to parents and children—a general report read—the children sing an appropriate hymn, and be rewarded. The American Sunday School Magazine, and other similar publications should be circulated among the church members by subscription from the fund of the school. Extracts from these might be successfully read at the private prayer meetings, and before the Bible classes.

The all conquering means of prayer, doubtless, would create an interest, or revive the feelings of a congregation, which had fallen into a neglect of its Sunday schools. For this end let the superintendent send a monthly notice to the desk, desiring the prayers of the church for their Sunday schools, and let this also be requested at the weekly prayer meetings of the church and especially when they assemble for prayer on Sabbath morn-

\* The highly prosperous state of the Charity Schools of St. George's, is evidence of the utility of this plan.



ings, during the hours of *teaching the school*, for "while they were yet speaking," Jehovah might hear and answer.

Another useful plan of exciting an interest in the congregation, would be, to select, from time to time, certain of them to be invited, by card or printed notice, to visit the school at that particular date. Many might be persuaded to attend in this way, that would otherwise be totally indifferent as to the existence or prosperity of the school. By this means, if *persevered* in, it would be found that the pastor, the church, and congregation, would become personally acquainted with the lovely character of an institution of which they would then, doubtless, be ready to acknowledge they had before entertained no correct ideas. But none of these means will prove so efficacious in *securing* the interested attention of the pastor and the church, as the successful means of having several of its members actively engaged as *conductors of the schools*.

To the practical operation of this noble plan, of thus connecting the Sunday schools intimately with the pastoral charge, there can be no objection: it is just and reasonable, and few are the faithful ministers of the Gospel, who would not find it profitable to their own souls, and to the people of their own charge, to be engaged officially in some way, with the Sunday school. Would not the elders and members of the church, also, find religion revived in their own hearts, from the same cause, while they were in the habit of observing, in the conductors of Sunday schools, (a faithful band, though few,) the practical influence of that tender love of Christ that dictated the beautiful precept, concerning these little ones, which they so much delight to honour; that wherein he says "suffer the little children to *come* unto me, and *forbid* them not."

But to make a solemn and feeling inquiry, is it not a blot and scandal to the church that is thus *inactive*, and indifferent to these excellent institutions bearing the name and character of schools of Christ; devoted to the religious instruction of the young? Is it not also a shame, as it is a grief, that they should so long plead in vain for the aid of those professing themselves to sit at the feet of our great *Teacher*, sent from heaven? And where can we find an answer to the question, *Why are there not found Sunday school teachers in every church?* Let the inquirer stand, on the Sabbath, in the midst of one of our numerous and crowded sanctuaries, whose courts are filled with the middle aged and young, and counting two or three hundred, professedly living members of Christ—then cast his eyes to yonder gallery, and behold that straitened little company of Sunday scholars, and hear a whispering angel say, "*they perish for lack of knowledge.*" "*Who careth for their souls?*" and directing an admonishing look to those people of God, he might seem to say, "these are the treasuries of the TRUTH"—will they let their wisdom die with them? Why not hasten to obey our Shepherd, "feed my lambs, if thou *lovest* me."—Where are the thousands of Israel? Are they not found most treacherously neglecting that command of old, which directs the church concerning the religious instruction of the young. "Thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou

liest down, and when thou risest up." May the time hasten when it will be truly obeyed. But let Sunday school teachers be without fear, and without reproach—having the answer of a good conscience, and blameless—while they rebuke, reprove, and counsel their *brethren in the church*, till their help is won to this worthy cause, and till they delight in its duties and privileges. Let the appeal be constant and reiterated, till a band of faithful, godly teachers, shall come out from the ranks of the household of the faithful, and build up Zion—"teaching every man his neighbour," till all shall know the living and true God, and Jesus whom he has sent—*A. S. S. Mag.*

FROM THE RECORDER AND TELEGRAPH.

### "THE DAIRYMAN'S DAUGHTER."

Messrs. Editors,

As you are the friends of Tracts and Tract Societies, I will take the liberty to relate an anecdote which took place in the wilderness of Alabama five years ago; and it is one on which you may certainly rely for correctness:—As I was travelling alone, after having borne the fatigues of a long day's journey, in which I had scarcely seen one human countenance, I reached, late in the evening, a small log hut in the midst of a lonely forest, which was occupied by a poor man, his wife, two or three females almost grown up, and some boys and girls of smaller size. There was no alternative,—here I must stay, or camp in the forest. The good man kindly received me for the night, and the countenances of his wife and family bade me welcome. After partaking of a coarse but kind repast, we were all seated around a good fire, which, by the assistance of a pine knot, lighted the whole cottage. I surveyed the scene around me. All seemed clean, ignorant, innocent, and neat. There was not a book in the cabin of any description. I cast my eyes upon a board which served as a shelf, I saw something in the form of a pamphlet. I took it down and found it to be a copy of the Tract entitled the "Dairyman's Daughter." I asked if I should read it aloud, which was granted. I proceeded:—before I had proceeded far, the good woman dropped her needle, the girls their knitting, and all were solemnly attentive. In a few moments they all at the same instant, drew up around me. Some at the back of my chair, some at one side and some at the other; and when I had finished, every soul in the cottage was in tears; and the good woman and one of the girls were sobbing aloud; and the former ran up to me, seized the little pamphlet, pressed it to her bosom, and exclaimed, "Oh, did I ever think that this little book contained such glorious things? I would not take a world for it!"

Upon inquiry, I found that no member of the family could read, and the Tract had been left there by some person, unknown to the family, and had not been deemed by them of any account whatever until that moment, as they knew nothing of its contents.

I have heard some pulpit eloquence, but never did I see the hearts of all present so completely prostrated as were those of this little family at listening with attention to that fine Tract, the "Dairyman's Daughter."

J. B.



## POETRY.

FOR THE RELIGIOUS INTELLIGENCER.

## LINES, ON HEARING THE DEATH OF E. WHITNEY, ESQ. OF NEW HAVEN.

By mourning Love ador'd, by Friendship blest,  
 Patron of want and poverty distress;  
 Enrich'd by Science, yet content to find  
 His trophies in the blessings of mankind,  
 See Whitney fall!—amid the sighs of woe,  
 Without a rival, and without a foe;  
 Serene, though scourg'd by torture's keenest rod,  
 His soul, confiding, seeks the Christian's God.  
 —These were his honours: not what crowds applaud,  
 Or Fashion gilds—or Folly spreads abroad,  
 To feed the fires of Genius with the spoil  
 Of virtue's treasure, and the poor man's toil—  
 To stain with human gore the empurpled wave,  
 Like Cæsar slaughter, or like Byron rave;  
 But to his course what meed at last is given,  
 Faith tells on earth, and glory shews in heaven.

S.

## A SABBATH IN ITALY.

After dinner, (at Milan,) at half past three, we had our second English service, and then we hurried out to see, what you will think incredible in a Christian country, altars set up in the open air to the Virgin Mary, with hangings, festoons of lamps, priests offering prayers, the streets hung with lamps on cords stretched across them, the houses and squares gaily adorned with carpets and lights; the churches open and illuminated, with crowds passing in and out; while priests were giving relics to kiss to the devotees who came kneeling at the altar in the most rapid succession; and soldiers were parading about to keep in order the assembled mobs. I never was so astonished in all my life. Religion was, in fact, turned into an open noisy amusement. Before the Cathedral itself there was an amazing crowd to witness *Punch and his wife*—literally *Punch and his wife*; priests were mingled in the crowd; and the thing is so much a matter of course, that every picture of this Cathedral has, I understand, *Punch and his auditory* in the fore ground; thus the farce is kept up throughout this sacred day. And what is all this but the ceremonies of ancient Roman Heathenism coloured over with modern Roman Christianity? The resemblance between Popery and Paganism in Italy strikes every impartial observer. There are the same prostrations—the same offerings—the same incense—the same processions—the same votive tablets—the same adoration of images—the same vows, pomps, revelings, &c.; the names of things only are changed. And oh, what a lamentable, what a heart-rending reflection is it that the Sabbath is quite unknown here as the day of sanctification and holy rest! Doubtless in so vast a population there are many secret disciples of the Lord Christ, who “sigh and cry for all the abominations that be done in the midst thereof:” but as to the mass of the people, the Sunday is forgotten, obliterated, lost—nay, it is turned into the very worst day of all the week—no idea enters their minds of the divine purpose and mercy in it; “I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.” I should conceive there are but very, very few Bibles amongst all this population of one hundred and fifty thousand souls. O, what do Protestant countries

owe to Luther, Calvin, Zuingli, Cranmer, Ridley, Knox, &c. who, under God, rescued them from similar darkness? And what obligations are they under, to walk in the light whilst they have it!—From the Rev. D. Wilson's *Letters from the Continent*.

## THE BIBLE.

I am a creature of a day, passing through life as an arrow through the air. In a few moments I shall pass into an unchangeable eternity. I want to know the way to heaven; God himself has condescended to teach me the way. For this very end he came down from heaven. He has written it down in a book. O give me that book! Give me the book of God at any price, that I may retire and read it in His presence alone. When I open this book to read it, that I may find the way to heaven, let me lift up my heart to the Father of lights, for the illuminating influences of his Holy Spirit. He only can explain the divine word to my understanding: “The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.” (1 Cor. ii. 14.)

## THE FULFILMENT OF ONE DUTY WILL NOT EXCUSE THE NEGLECT OF ANOTHER.

Let me ask, Where did a man of your natural sagacity pick up the strange notion of the performance of one duty compensating for the neglect of another? Not from the Scriptures; for, if any *keep the whole law and offend in one point he is guilty of all*. Not from the measures of human government; for, if you break one law, they do not enquire whether you have broken others or kept them; but condemn the transgressor of one. Not from your dealings with your neighbours; you would think him a poor customer, who would suppose that by paying for one article he compensated for defrauding you of another. Not from reason; for, assuredly we can pay God no more than his due, when we do all that he commands. Even then we are but *unprofitable servants*.

SCOTT.

Agar said, “Give me neither poverty nor riches;” and this will ever be the prayer of the wise. Our incomes should be like our shoes; if too small, they gall and pinch us, but if too large, they will cause us to stumble and to trip. But wealth, after all, is a relative thing, since he that has little and wants less, is richer than he that has much and wants more. True contentment depends not upon what we have:—A tub was large enough for Diogenes, but a world was too little for Alexander.

[LACON.

Faith must be consistent with the word of God, and the conduct must be consistent with the faith in order to have it become beneficial to the soul. It would no more avail to the justification of any person to believe in Christ, that is, to have a regular and systematic knowledge of the plan of salvation, without associating certain acts of body and mind therewith, than it would feed a hungry man to say *be thou filled*, while we give him no food.

Mr. Flavel once in rising to pronounce the benediction, paused and said, “How shall I bless this whole assembly, when every person in it who loveth not the Lord Jesus Christ is anathema maranatha?” A Baronet who happened to be present fell to the floor, overwhelmed with the solemn conviction which this question carried home to his bosom.

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